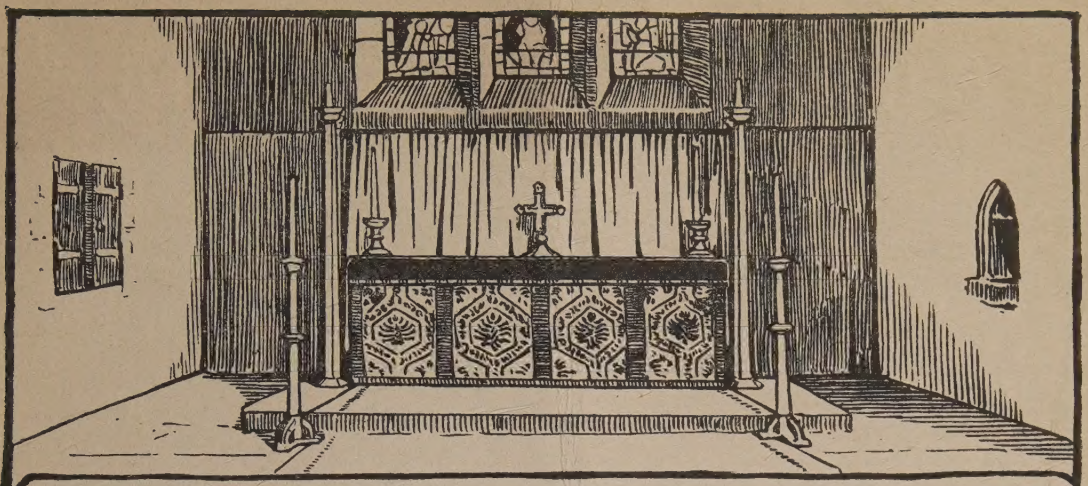

# THE ENGLISH CATHOLIC

Quarterly Gazette of the Anglican Society.

**Vol. 8.** **No. 29.**

**Winter, 1935–1936.**

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**PRICE FOURPENCE.**

# The Anglican Society.

**THE OBJECTS OF THE SOCIETY ARE:**

**1.—To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.**

**2.—To uphold and appreciate the English use, both in rite and ceremonial.**

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All who are in sympathy with the objects of the Society are invited to communicate with the General Secretary at the above address. The annual subscription for members is three shillings, which includes the subscription to the "English Catholic" (1/6).

# THE ENGLISH CATHOLIC.

## The Quarterly Gazette of the Anglican Society.

**WINTER, 1935.** **Vol. 8, No. 29.**

## WHAT DO WE STAND FOR?

The Anglican Society was started ten years ago by a group of young Oxford men. A growing need was felt for some society which should give expression to the widespread but uncorrelated protest of large numbers of the Catholic-minded members of the Church of England against the increasing ultramontanism in doctrine and "Use" of the small but dominant section of the Anglo-Catholic party. But it was not only a protest that was needed, an active and vigorous propaganda was also needed of the real and inherent Catholicism of the Church of England. By their liturgical no less than their doctrinal "Romanizing" a section of Anglo Catholics appeared to be destroying the whole integrity of the Church of England; and striking at the very roots of her claim to be part of the Catholic Church—her claim indeed to be a Church at all.

The Anglican Society has always had a difficult course to pursue. In protesting against "Romanizing," the Society opens itself to the accusation of being merely Protestant or at least merely national; in upholding the English use of the Book of Common Prayer of being merely aesthetic or "British Museum." Its difficulty is increased by the lack of any universally accepted doctrine of authority in the Church. Yet actually the Society stands for a large and noble conception of the Church of England as part of the one holy Catholic and Apostolic Church; it has no Protestant bitterness against the Roman Catholics (but only a sturdy opposition to the Papal claims and innovations); it has no prejudice against the "Roman Use" as such (but only definite principles against the unauthorized copyings of it by Anglican priests).

On fundamentals it usually finds itself fighting on the Anglo-Catholic side; its members on the whole are most at home in Anglo-Catholic Churches, and yet as a society it has found a greater sympathy and interest shown towards it in the more moderate and central-Church quarters.

The Society was started (as we said above) among a group of young Oxford men and in consequence it was at first inclined to be academic and its main activity to be in undergraduate meetings and discussions. A certain number of parish clergy soon became interested—notably Dr. Richards and Canon Staley, and the enthusiastic support of the late Mr. F. E. Howard gave an impetus to the architectural and liturgical interests of the Society. Even so, the Anglican Society made no wide appeal. It did not "catch on."

Its beginning was just in the heyday of the Anglo-Catholic Congresses; and all that these stood for and advertised had an immediate appeal to the imaginations of the keenest and most earnest spirits of the Catholic Revival, who found there the fervour of a living Faith, international in ideal and expression and yet the Faith of a minority of the Church of England. Thus Anglo Catholicism came to them as something new, different; to become an Anglo-Catholic was to "separate yourself" from the humdrum established order of respectable Anglicanism and enter a wonderful new world of international cultus and devotion. And the "Western Use" was the outward expression of this new-found Catholicism. Any attempt to develop an English Use on Prayer book lines seemed therefore to be a betrayal, a compromise with the national establishment, a sign of "half-baked "ness. Thus the Society has always found far greater opposition in Anglo-Catholic quarters to its second object than to its first. Thus too, the Society as a whole has never had the same appeal to the imagination. Its principles and reasons are often admitted to be excellent, but the English Use in practice seems to so many to be all rather eccentric and *démodé*. Besides, "They do these things so much better in Rome."

To the full-blooded Anglo Catholic, has not the Anglican Society seemed too tame and sober—a few young men cautious in their theology, doctrinaire in their worship,

discussing over the fire the ceremonial directions composed by Dr. Dearmer!

Since those days two interesting developments have taken place. One is the widespread growth of the liturgical movement within the Roman communion itself. Roman liturgical scholars are now widely, both on the continent and also in England, demanding the same approach to liturgical matters that we have always demanded. And the ornaments and ceremonial ideas that the Anglican Society has striven for are now rapidly being promulgated within the Roman Church. Things that Anglo Catholics have long ridiculed are being adopted with enthusiasm by Roman Catholics themselves. Downside Abbey is a good example of what we refer to, with its English Altars and vestments. It has almost come about that upholders of the "Western Use" in the Church of England are eccentric, *démodé* and out of touch with the real world-wide spirit of true Catholic worship. Thus surely the time has come for us to realize that it is we and not the upholders of that Victorian and decidedly Anglican arrangement ignorantly claimed to be the "Western Use" who can appeal most deeply to the imagination of the Catholic-minded Churchmen of to-day.

The "Western Use" is already beginning to lose its appeal as being the way the whole of Western Christendom worships and it will soon become the preserve of an Anglican clique! "They do these things so much better in Rome!" And this fact means that we of the Anglican Society need no longer fear what we used to call "Romanizing" in ceremonial; it may be the outward expression of a type of Anglican ultramontanism, but it is not copying Rome, it is not creating the atmosphere of Roman Catholicism except in a very nineteenth-century sense. It is losing its significance, it will before long lose also its appeal. It need no longer alarm us, except as a reminder that its adherents have not faced the question of Catholic authority (for on what principle can the liturgical and the doctrinal authority of the Church be separated?), have old-fashioned views about ceremonial and are still striving after something which all that is best and most truly Catholic in the Church of Rome is repudiating.

And the second development to which we referred above lies within the Anglican Society itself. The Society has slowly, very slowly grown and spread to every part of the Anglican Communion. It has made no large demonstration, no great push; it has remained a very small society. Its critics (perhaps with justice) have said that it has not advertised itself enough. But a considerable change has come over its outlook. Its original officers and undergraduate members have left their universities and are now scattered in various parishes. This fact has led to a complete change of emphasis in the ideals for which the Society stands. The recent change in the wording of the objects of the Society was symptomatic. University students want and need to *discuss* (it is the phase in their life when they are encouraged to do so with everything) but priests and laity in their parishes do not want to discuss, they have to teach and to act.

But the change which has come about is even deeper than that. The Catholic Faith in strict accordance with the Book of Common Prayer is found no less than the English Use to be not a body of authoritative teaching on doctrine and rite that has to be intellectually assented to and legally conformed with, but in reality the inner and outer bulwarks of an existing supernatural corporate life, the life of the Catholic Church in England. It may be that the Anglican Society has found its real theological basis and that basis lies in *the life of the worshipping community*. And this change of emphasis means in practice that the Anglican Society now finds itself vigorously promoting the Parish Eucharist. By this, perhaps it is needless to say, we mean the adoption of a sung Eucharist as the principal Sunday Service at a time which makes it possible for it also to be a corporate Communion of the whole parish. The Parish Eucharist might be said to be the religious expression of the Catholic Faith in the life of a worshipping community; it can also claim to be the liturgical ideal of the Book of Common Prayer, especially when it is given its full Prayerbook setting—Evensong (over night) and Mattins as services of preparation, the Litany as an immediate processional approach, and the second Evensong later for thanksgiving.

Our formal objects have inevitably brought us to this—the theories of young university men have led in the practice of parish priests to one end, the restoration of the Eucharist to its rightful and ancient place in the life of the parish. The custom

of having an early said Mass for Communion and a late High Mass for worship is an entirely wrong development and fails in creating and expressing the corporate unity of the true Parish Eucharist.

Are we not beginning to see that this may be the real mission of the Anglican Society? Is not the Parish Eucharist an ideal that can as readily appeal to the imagination of Churchmen as anything ultramontane? Surely with this in the forefront, the Anglican Society should sweep all before it?

For we have here an ideal all the more important because it is not confined to the Anglican Communion. We can rejoice in the most important fact that the Liturgical Movement in the Roman communion has led its supporters along the same path. Under its influence in Germany (where the Movement is strongest) and in other countries of Europe the Roman Catholic laity are encouraged more and more to take their proper liturgical parts in the Mass and to make their Communions corporately in the Service.

No Anglo Catholic can be far from the stated objects of the Anglican Society if the Parish Eucharist is his ideal. Wherever the Parish Eucharist (as so often described in these pages) is making headway there we can be sure there will be a growing sympathy with the objects of our Society; and, however studiedly "Western" a Church may be in its Use, it cannot introduce the Parish Eucharist without finding at once that it has become more "English."

There is still a great need for steady teaching on the Catholic Faith as the doctrine of the Church of England and the refuting of Roman errors, just as there is still a great need for a wider knowledge of what the "English Use" is (most Anglo Catholics simply do not know); and these remain our two actual objects, but the religious ideal of the Society within the life of the worshipping community is the Parish Eucharist.

## EDITORIAL NOTES.

Mr. F. C. Eeles raised several points at the annual meeting which were of sufficient importance to make it desirable that we should refer to them here. He emphasized the fact that what we stand for as regards the Liturgy is (1) the integrity of the Rite (whatever Rite it may be), (2) its audibility (the congregation must take their part in *corporate* worship and therefore they must hear the rite), and (3) the return to the authentic vestments. He reminded the meeting that the Liturgical movement within the Roman Communion had brought about a great change and many things that the Anglo Catholics were trying to introduce as the use of the Western Church, the Romans were giving up. This fact made the aberrations of the Anglo Catholics all the more regrettable and unreasonable.

Mr. Eeles concluded by urging that the Anglican Society should appeal to the Bishops to take the lead in guiding the liturgical development of the Church. We have a right to expect them to exert their authority on this matter and to come out and take the lead, for it is their duty to do so.

* * *

The Report of two Commissions have just been published and another is shortly expected. The majority report on Marriage and the Church is on the whole good and a great advance on much that has passed for Anglican teaching on the subject. It should do much to clear the air and to show that in opposing divorce the Church is standing on fundamental principles which safeguard the integrity of the life of the community. People may differ from us but (unless they follow the muddled thinking of the minority) they must allow that our opposition is fundamental, serious and reasonable, not merely conservative.

Whether the report on the Ordination of women will serve any useful purpose is another matter. This subject is continually being considered. It has good news value, but except for a small section of sex-conscious women it is not a living issue. Ordinary men and women of the Church have no desire for women priests. It is not that they think women are inferior; it is more that they have unconsciously accepted the functional structure of society and the priesthood is not one of the vocations of women (after all even of men it is only a very small number who receive this vocation). Another sort of vocation is even more sacred, and how many women there are that have that.

## THE PRESIDENT'S NOTES.

There are two matters of importance to which the General Committee has asked me to draw the attention of members.

The first concerns the work of the Society. We are all agreed that there are very many people, both clerical and lay, who strongly support the principles we seek to promote. But they are often isolated from others of like views, while many feel a natural reluctance to "join societies."

If, however, we regard as of vital importance the maintenance and extension of an enthusiastic loyalty to the theology and liturgy of the English Church, may we not properly regard it as incumbent upon us to take an active part in the defence of this loyalty?

And corporate action is always stronger than individual action.

The Anglican Society exists, not for its own gratification, but to make some contribution, however small, to the well-being of the Church. It is for this reason that I wish to appeal to all who share our views to join our Society.

Further, much can be done by means of small informal meetings, perhaps in the vicarage drawing-room. The Committee desires to express the strong hope that wherever possible members of the Society will take it upon themselves to arrange such meetings. If we can arrange gatherings of this kind up and down the country, it will do much to strengthen our cause.

The second matter to which I am anxious to draw attention is the attitude of the Society to the revised Prayer Book of 1928. Our view has always been clearly and consistently defined. The Book of 1662 possesses full and unquestionable authority. But where it is unreasonable or impossible to conform to its precise requirements, the 1928 Book must be regarded as providing the limit of deviation.

The point I want to emphasise is that the Society has no quarrel with those who wish to continue the use of the old Canon. Many of us undoubtedly prefer the new, but that preference does not affect the question at issue.

Our concern is with obedience to the Prayer Book and with the extraordinary claim of many priests to be their own liturgical authority. The former is the Catholic way, the latter is of the essence of congregationalism. H. ADEANE BYARD.

## GENERAL SECRETARY'S NOTES.

The Annual Meeting was, as usual, interesting and helpful. It is only natural that "birds of a feather" should enjoy "flocking together" once a year. But the Meeting is not a mere reunion of friends who hold the same opinions. It gives us real inspiration and a vision of what the Church of England can accomplish if she is true to her own heritage and ideals.

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I call the attention of members to the President's remarks about local meetings. Can every diocese where there are a few members arrange some sort of meeting, if only a small one in a Vicarage, during the coming year? A first step must be an increase in the number of diocesan representatives who will disseminate literature and take the initiative in arranging a meeting or inducing others to do so. The Society must make itself better known in areas where it is likely to find support.

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Some members are rather shy of talking about the Society. May I suggest to them that they write to our publishers, A. T. Broome & Son, 18 St. Clement's Street, Oxford, and obtain at reduced rates for distribution a few back numbers of the "English Catholic" which contain many valuable and interesting articles. There is also the pamphlet entitled "English Catholicism" by the Rev. C. B. Moss (price 4d. per dozen). Leaflets about the Society can be obtained from me gratis.

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More than one speaker at the Meeting expressed a desire for episcopal leadership in those matters with which the Society is virtually concerned. It is not altogether easy for the bishops of the two English Provinces to give a definite lead to those of our school of thought. But it is deplorable that an English diocesan should have written a foreword commending a new edition of "Ritual Notes," a publication which explains in much detail the so-called "Western Use."

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Members who have not yet paid their subscriptions for 1935—36 are reminded that they are now due and should be sent to the

Hon. Treasurer, the Rev. G. H. Harris, 9 Huntingdon Road, Cambridge. The minimum subscription which includes the "English Catholic" is three shillings, but any donations, however small, over and above this amount are very welcome.

W. E. NORRIS,
*Hon. General Secretary.*

## THE ANNUAL MEETING.

The Eleventh Annual Meeting was held in London on November 13th in St. John's Church House, Red Lion Square.

The General Committee met at 11.30 a.m. There were nine members present, the President, the General Secretary, the Treasurer, the Revs. E. G. Benson, J. E. Bowles, G. Henniker-Gotley, C. B. Moss, G. C. Richards, D.D., and Canon W. H. Walter Williams.

The minutes of the previous meeting were read and approved. A Report for the past year was passed by the Committee.

The President raised the question of the Society's attitude to the Revised Prayer Book and gave it as his view that the Society was somewhat hindered in its work by an impression held by a number of people that all members of the Anglican Society were strong protagonists of the 1928 Revision. After discussion it was decided that a statement as to the Society's attitude should be inserted by the President in the next issue of the "English Catholic."

The Hon. Treasurer reported a credit balance of £17 9s. 9½d. in the General Fund and a debit balance of £2 8s. 4d. in the Publications Fund.

The President urged the importance of holding meetings in the various districts during the next year.

There were about thirty members present at the afternoon meeting which was held at 2.30 p.m. The meeting was opened with prayer and the minutes of the last business meeting were read and approved.

The Report of the General Committee was adopted on the motion of the Rev. C. B. Moss, seconded by the Rev. R. F. Godwin.

The Financial Statement was adopted on the motion of the Rev. Canon Williams, seconded by the Rev. L. Spiller.

The Rev. R. M. Hay was re-elected Hon. Auditor.

The Rev. E. G. Benson, editor of the "English Catholic," asked members to supply him with news for the Quarterly and hoped that it would become increasingly useful to members.

The President and others emphasised the need for more Diocesan Secretaries who would undertake the distribution of literature and information about the Society. The President asked that more local meetings be arranged. The work should be decentralised wherever possible.

The Rev. Canon W. H. Walter Williams addressed the meeting on "How to make the Prayer Book live." This stimulating paper is summarised elsewhere in this number. A keen discussion followed on ways and means of improving congregational worship. Towards the close of the meeting an important contribution to the discussion was made by Mr. F. C. Eeles who said that the Anglican Society stood for the integrity of the Prayer Book rite, the intelligibility of it and the authentic forms of vestments and ornaments. He wondered if the bishops could be persuaded to give a lead in these matters.

The meeting came to a close at 4.30 p.m. At 5 p.m. a meeting of London members was held under the chairmanship of the Rev. E. A. Marriott to discuss the formation of a London branch and methods of increasing the Society's membership in the diocese.

## REPORT OF THE GENERAL COMMITTEE.

The General Committee reports that since the last Annual Meeting nine new members have joined the Society. The English membership of the Society is now about 325. In addition there are about 200 members in the United States of America.

The Rev. L. A. T. Speer has resigned the secretaryship for Gloucester on leaving the diocese.

A meeting was held in the Old Library of St. Mary's Church in Oxford on January 31st, which was addressed by the Rev. Canon J. F. L. Southam. Thirty persons were present.

Subscriptions (3/-) for 1935—36 are now due and should be sent to the Hon. Treasurer, Rev. G. H. Harris, 9 Huntingdon Road, Cambridge. Any donations to the Publications Fund, however small, are very welcome.

W. E. NORRIS, *Hon. General Secretary.*

## AMERICAN BRANCH NOTES.

*Extract from The Anglican Society's News Sheet, No. 2 (U.S.A.)*

The following news items will be of interest to our members: Our President, Bishop Oldham, is continuing his vigorous work for peace, especially noteworthy being his letter to President Roosevelt, recently made public. Our Treasurer, Dr. Sutton, has declined the election to be Bishop of Vermont. Our Vice-President, Dean Gates, has become Editor of the *Church Kalendar* and the issue for 1936 delights us all. Our Secretary, the Rev. Charles E. Hill, has produced the *New Lectionary* authorized for experimental use by General Convention. It is printed in the 1936 *Living Church Annual*. Father Fitts, of the Executive Committee, contributed a delightful illustrated article (to the Society's magazine) on the actual working of the Anglican Use in an American parish since 1908. On Nov. 21st Dr. Gummey, our able Executive Committee member from Philadelphia, celebrated the Holy Eucharist in the Cathedral at New York in the presence of the members of the Executive and Extension Committees. He showed the ceremonial changes required by the American Rite as it differs from the English Canon. The service was followed by a joint meeting of the two committees in the Dean's Office. The Rev. N. S. Howell, Rector of St. John's Church, Camden, N.J., has produced an excellent short article on *The Consecration of the Eucharist* which it is hoped will be published when finances permit. The Rev. John Crocker, Canon of the Cathedral in Trenton and Episcopal Chaplain at Princeton University, has written an intellectually stimulating article on *Baron Von Hugel and the Problem of Authority* which appeared in *The American Church Monthly* for October, 1935. The essay is constructive and positively Anglican. The Rev. Theodore Will, Rector of St. John's Church, Hampton, Va., deserves the congratulations of the Society for his fine book, *The Episcopal Church*. Published a year ago, the 135 page volume is definitely Anglican.

From the above paragraph it is evident that our members individually are promoting the aims of the Society effectively, while the above labours are not directly connected with the Society (most of them), yet it is great cause for rejoicing that the work which the Society exists to forward should be progressing so satisfactorily whether under the Society's auspices or as a result of private efforts of our members.

COPY OF CIRCULAR LETTER SENT OUT BY THE COMMITTEE OF EXTENSION.

DEAR NON-MEMBER,

You probably know that English is spoken by more people than any other language (English—191,000,000; German—85,000,000; Russian—80,000,000; French and Spanish—55,000,000 each; Chinese, not a language but a group of languages). More of these English-speaking people scattered over the face of God's world belong to the Anglican Communion than to any other Christian body (Roman Catholic, Presbyterian, Methodist, etc.). The Anglican Communion appears to have a great future. The future must, however, be built upon the wisdom and heritage of the past, intelligently put to use in the present. We Anglicans have an inspiring past, thanks to God's grace working in the lives of men and women of deep devotion, independent thought, and bold action from the period prior to the Council of Arles in 314 to our own day. Events like Magna Charta and men like the York Anonymous, Cosin, Andrewes, Law, Chandler, Hobart, Pusey, Brent, and Gore come to mind.

Admittedly the Catholicism which we profess when we say the Creed transcends national, linguistic, and racial barriers. Yet it has been the experience of mankind that his most noble achievements in art, philosophy, and religious thought and life have been produced when he has been an integral part of a vital era of national culture drawing upon the best traditions of the past. We English-speaking people to-day find ourselves in such a vigorous age, with the world looking to us for leadership. In matters of religion we shall do well to build firmly upon the traditions and accomplishments of the past: for example on the Book of Common Prayer in the sphere of worship. And, as a further example, in the realm of ceremonial it should be obvious that if we use an English liturgical rite (The Holy Communion as found in the Prayer Book) it is absurdly incorrect to accompany it with Greek or Roman ceremonies. The Anglican Rite was designed to be accompanied by Anglican Ceremonial.

The Anglican Society has been formed within the last decade to organize and give voice to the hitherto inarticulate group of Anglicans (clerical and lay) who feel that, if we are to improve the great world opportunity confronting our Communion we must do so on the basis of the Catholic Faith in strict accordance with the principles laid down by the Prayer Book. If you are in sympathy with the aims of the Society, you are cordially invited to become a member. The annual dues of one dollar (including subscription to the quarterly Magazine, issued in England) may be sent to the Secretary or to me. At present the American Branch has some two hundred members (including ten bishops) living in thirty-one states from Maine to California and in Hawaii and the Philippine Islands. The Society is listed in the *Living Church Annual* (page 38 for 1936). I enclose some literature and a copy of the News Sheet announcing the next meeting. I sincerely hope that you will become a member and that you will by suggestions and other means increase the effectiveness of the Society's work.

Yours faithfully, E. R. WELLES.

## REUNION NOTES.

The united Christian front against war, achieved by the Archbishop of Canterbury, is a proof of the progress made by the "oecumenical" movement. All the leading denominations in Europe, Orthodox, Anglican, and Protestant, joined together for this purpose: except those whose headquarters are in Italy, Germany, and Russia. Though we cannot at present attain to doctrinal unity, it is much that we should stand together on a great moral question. United action in "Life and Work" will help to prepare the way for unity in "Faith and Order."

Some people ask why reunion, about which so much has been said, does not come more quickly: why, for instance, the other Orthodox Churches have not yet recognized Anglican ordinations as equivalent to Roman and Armenian ordinations, as Constantinople, Alexandria, Jerusalem, and Cyprus have. Our Orthodox friends, on their side, are asking why no Anglican synod has yet ratified the agreement reached by the Orthodox and Anglican delegations in 1930, recognizing Holy Orders as a "mysterion," and the Holy Eucharist as a "thusia hilastikè" (propitiatory sacrifice).

Reunion, that is, intercommunion, can only be based on dogmatic agreement. The restoration of dogmatic agreement is like the healing of a wound, a long and painful process. The leaders cannot move forward until they can be sure that they have their people behind them: and how much ignorance, misunderstanding, and suspicion (apart from real doctrinal difference) there is to be overcome in all communions!

The South Indian amalgamation scheme is still causing anxiety, though the Synod of the "South India United Church" has recommended that it should be postponed for some years, since opinion on both sides is not yet ripe for it. The pamphlet by the Principal of Pusey House deserves careful study. It does not, however, deal with the fundamental difficulty that the S.I.U.C. and the Methodist Church are not, strictly speaking, churches, but religious societies, having no historical connexion with the Catholic Church.

Unless I am mistaken, the negotiators have from the first ignored this difference, and have concentrated on the difference as to the ministry. To Anglican Churches, as to all other parts of the Catholic Church, continuity is essential: and the apostolic ministry is the outward sign, both the means and the proof, of that continuity. To Methodists and Congregationalists (I understand that the chief element in the S.I.U.C. is Congregational) continuity is not essential or important. The Catholic believes that he can only be united with our Lord by being incorporated into His visible body, the Church: as Tertullian says, "He who would have God for his Father must have the Church for his mother." To the Methodist and Congregationalist, each individual is united with our Lord by his conscious acceptance of the offer of redemption; the Church is merely the aggregate of those who have accepted the offer. The difference is fundamental; and until it is really faced, as it has never been yet, there can be no real unity.

C. B. Moss.

## HOW TO MAKE THE PRAYER-BOOK LIVE.

*(A paper read to the Anglican Society at the Annual Meeting on 13 November, 1935, by the Rev. Canon W. H. W. Williams. We have thought it best to print it just as Canon Williams delivered it.)*

My dear President,

You wrote to me two months ago and asked me to open a discusssion on the question,—"How to make the Prayer Book *live*," and I consented to do so. But I want to tell you and everyone here that I have spent the greater part of the eight weeks which have elapsed since then, not in preparing this paper, but in repenting of my presumptuous rashness.

I want to confess, indeed to *protest*, that I do not for one moment claim that in any parish which I have held I have *brought the Prayer Book to life*. You know what I mean. Bach's music was *dead* in this country until the zeal and the labours of Samuel Sebastian Wesley and his father brought it to life and made it beloved of all the musical public in England. I have *not* done for the Prayer Book what the Wesleys did for Bach. I protest.

So, as far as this paper is concerned, I have no right to pretend that I can show "How to make the Prayer Book live."

I will only attempt a much more modest task—not "How to make the Prayer Book live," but merely "How not to put the Prayer Book to death," how to be guiltless of murdering the Prayer Book.

Then, perhaps, I may put forward a few tentative suggestions as to how the Prayer Book may be brought to life again after it has been murdered.

And now let me bore you with a definition. When and where can the Prayer Book be said to "*live*"? The Prayer book *lives* when and where it moulds and quickens the Religion of the Congregation. Lex orandi, lex credendi. The Book of Common Prayer should mould and quicken the religious Faith and Devotion of our people. If it fails to do this, then, as far as they are concerned, it is a dead thing.

I hope you accept this definition as substantially accurate. I cannot exaggerate its importance. The Religion of the Church of England is enshrined in the Book of Common Prayer and nowhere else. If you want to find out whether the Religion of the Church of England is Catholic or Protestant or both or neither, there is no way of finding out save by studying the Book of Common Prayer. The individual opinions of Bishops or Preachers whether of the 16th, 17th, 18th, or 19th centuries are but sidelights upon it. The religion of the Church of England is enshrined in the Book of Common Prayer and nowhere else. We of the Anglican Society maintain that a study of it proves it to be a satisfying presentation of the Catholic Religion and that it is the *only* presentation of the Catholic Religion which we have any right whatsoever to "put across" to our people.

If the Prayer Book has *got hold* of our people, then the Religion of the Church of England has *got hold* of our people. If the Prayer Book has *not* got hold of our people, then the Religion of the Church of England has not got hold of them.

Forgive my labouring the point. All that I have to say is based upon this axiom, and I hope you accept it as an axiom.

The Prayer Book *is* the Religion of the Church of England. The Prayer book *lives* when and where it shapes and quickens the Religion of the congregation.

Very well then, let me proceed to point out certain ways in which the Prayer book is put to death.

The first is Wilful Murder. The Prayer Book is "done away with." The Religion of the Congregation is not moulded or quickened by the Prayer Book because it isn't there. It has been disposed of. When I was a chaplain to the forces eighteen years ago one of my fellow chaplains described the Book of Common Prayer as a "filthy book compiled by a fornicator called Cranmer." He is still, I believe, a priest, I will not say of the English *Obedience*, but still ministering in the Church of England. He was a man of great personal charm, but I fancy that he disposes of the Prayer Book whenever he can.

Again, only a short time ago, I was visited by another priest of our Church who was doing temporary duty in a neighbouring parish. He told me that the Vicar who had left him in charge had assured him that he needn't use the Prayer Book unless he wanted to. He boasted with many giggles of delight that on the previous Sunday he had not uttered a word from the Prayer Book all day except that at one Mass he had said the "Prayer for the Church Militant." That is what I mean by disposing of the Prayer Book by Wilful Murder. I hope the crime is very rare. But I am by no means sure.

The second method is slaughter of the Prayer Book by dismembering it and redistributing its severed joints. This is a more subtle but equally effective method of killing the Prayer Book and I cannot even hope that the offence is rare. Listen to this startling bit of news culled from the "Church Times."

"The dignity and beauty of the English liturgy, allied with Catholic ceremonial, is perfectly exemplified at St. Bartholomew's, Brighton. That, of course, is no new discovery; but I was struck afresh with it on Sunday morning on attending High Mass for the first time since the Rev. Cyril Tomkinson became vicar. It is not in every church that the worshipper can follow the service in the Book of Common Prayer. Everything was audible, and the Confession, Absolution, and Comfortable Words were not omitted. The *Gloria* was sung at the end, and altogether it was a thoroughly Prayer Book service."

The point of that news-item is that the phenomenon is held to have "news-value." It is an interesting piece of news that a church exists in which the English Liturgy is not dismembered but is still a living *Use*.

The third method is by *grafting*. The parent stem is merely used to support shoots

of alien stock. What is cultivated is the Roman Rite grafted on to the leaveless stump of the Prayer Book. This also is a common crime and obviously the Prayer Book which is the Religion of the Church of England does not there mould or quicken the religion of the congregation.

The fourth method is death by suffocation. The Prayer Book is smothered by inaudibility. The congregation cannot hear and they cannot follow the Rite in their own copies of the Prayer Book because they don't know where the priest has got to. They soon give up the search as a bad job. They shut their books and God only knows what they think about; but this much is certain, their religion is not being moulded and quickened by the Book of Common Prayer.

These four methods of killing the Prayer Book, wilful murder, dismemberment, grafting and suffocation are, however, crimes of which no one is guilty who belongs to or has any sympathy with the Anglican Society. We exist and are enrolled for the express purpose of putting an end to such lawless practices.

But there is a fifth form of mal-treatment which may and often does cause the death of the Prayer Book. I will call it unintentional or involuntary matricide. And I think that even we of the Anglican Society need to be alert and painstaking lest the Prayer Book in our parishes *die for lack of care.*

The Prayer Book consists of *words*; and words are dead unless they convey their meaning to the hearers. I am very much afraid that from the lips of some priests the words die of sheer inanition.

To begin with I am convinced that, whether there be a speed limit upon the roads or no, there ought to be a speed limit in the recitation of the solemn words of the Prayer Book. And there ought also to be a law against loitering. To be too slow or too fast is very dangerous to words. But it is better to be too slow than too fast. Shorten your services if you must. But what you so deliver, deliver deliberately. But much more is needed than a mere regulation of speed. We kill the Prayer Book if we are indistinct. I am ashamed to confess it, but a child who many times had heard me call banns told her mother that I had said "if any of you know cause or just impediment why these two persons should not be joined together in Holy Matrimony, *that's their look-out.*" You see I had got into the bad habit of turning aside to put down the banns-book while I was saying the words—"ye are to declare it."

To avoid indistinctness needs watchful care.

Even more fatal to the *life* of the Prayer Book are false inflections ("that *both* our hearts may be set to obey thy commandments.")

And whose devotions have not been killed in some churches by the priest's intolerable mannerisms, whinings and squeakings or boomings and roarings? I have known a congregation compelled to stop in the middle of the general confession while the priest blew his nose with a blare like the last trump.

Quite equally fatal is the commonest fault of all, an utterly colourless drooling out of the prayers and other public utterances of the Church. The parsonic voice has become a proverb and a reproach. It gives an irresistible impression that the priest is not in earnest, but is as much bored by the proceedings as is his unhappy flock.

The robed priest must remember that he is not saying his private prayers. He is the conductor of public worship and as such he *must* have regard to the effect his manner has upon those whose devotions he is leading. If he does not, he is false to his stewardship, he is betraying his trust. He has got to remember that he is a public orator, solemnly consecrated for that purpose.

Here is a story which profoundly affected me shortly after I had been ordained. A priest was talking to a famous actor and he said:—"How is it that you can hold your great audience in the theatre while you are saying what you don't really mean—everybody knows it is all make-believe—while I fail to hold my audience while I say what I *do* mean?" "I'll tell you why," replied the actor, "I say what I don't mean as if I did mean it, *you* say what you *do* mean as if you didn't mean it." Here I expect you want to interrupt me and to say, "Oh, but I hate a priest to be theatrical." So do I, theatricality is bad art. But whether you are conscious of it or not I am perfectly certain that you love a priest to be truly *dramatic* with all that reserve and restraint that is ever a feature of the best art.

Where the priest has mastered this art and you are fortunate enough to be in his

congregation, you are at the time quite unconscious of his mastery of his craft. You only know that you have been helped God-ward ; you have not been thinking of the priest at all ; the words of the Book of Common Prayer have been so heard by your ears that you *yourself* have been rendering thanks to God, setting forth His praise, hearing His Word and asking Him for the needs of body and soul. At the time you are unconscious of the Priest, if he is what he was ordained to be—God's public orator. But afterwards when you ask yourself *why* that service was so uplifting, you will realize that the priest had been what all priests should endeavour to be, a consummate Artist.

I hate theatricality : it is bad art. In public worship it irritates, offends and calls attention to the priest himself. Nevertheless I have far more hope for the priest who is a bit theatrical than I have for the priest who is just merely *drab* and utters the sublime words of our Liturgy as though he were repeating the multiplication-table or the week's fat stock prices.

If we really want the Prayer Book to live in our parishes (and we do) then I will venture to implore everyone of my brethren of the Clergy to get hold of a member of his congregation and to ask him to tell him fearlessly and frankly whether or not he conducts public worship in such a way as will best get the words *alive* into the ears of the worshippers.

If he answers, " Well, old man, since you ask me you wont be offended if I say—I can't hear you, or You bawl at us too much, or You read the service as if you were angry with it, or You pitch your voice far too high, or You sound as if you were going to cry, or You fetch your voice somewhere out of your boots, or You don't sound *natural* somehow, or You are too sing-song in your delivery, or You sing flat, or Somehow you don't sound as if you *cared* much for what you are saying."

If he says any of these things, don't be offended, take it to heart ; go to a professional elocutionist and ask him to cure you. Don't be an unintentional matricide, don't kill the Prayer Book in your parish.

As for singing—If you can't sing, for God's sake *don't*.

Again be sure of this, monotone is not the same as monotony. You can monotone without being monotonous. Nevertheless do not monotone all the service—keep monotone for certain specially solemn parts.

Unless you are in a huge cathedral and cannot make your voice carry by any other means, don't make yourself ridiculous by monotoning the " Dearly beloved brethren," It is a little sermon and should be delivered as such.

The object of musical devices is to emphasize the words and bring their meaning to life. If the musical device fails to do that, if it tends to obscure the words, it is an abomination, it is killing the Prayer Book and must be cut out.

Personally I am more than doubtful of the value of *singing* the Holy Gospel. Those most sacred of all words are forced into a mechanial inflectional device, not composed especially to express the meaning of that particular passage but designed to accommodate all passages. Call me a protestant if you like ; hard words break no bones. But when you have done that, ask yourself honestly whether our Lord's *meaning* gets across to the people best when it is *well read* or when it is well sung to precisely the same tune as last Sunday's Holy Gospel was sung to, and the Holy Gospel for the Sunday before that.

And if Music must be made the servant and not the master (not to say the murderer) of the meaning of the words, so also of course must the ceremonial and every ceremonial action. If a ceremony has ceased to have any meaning it must be scrapped. The Church of England has definitely repudiated all dumb and dark ceremonies. It has equally definitely insisted on retaining ceremonies which illustrate, emphasize and illuminate the rite.

Consequently, nothing infuriates me more than to see a priest reading the Epistle facing God and with his back to the people to whom the Epistle is addressed. It is an insult to God and an outrage upon God's people. As far as I am concerned it kills that part of the Prayer Book stone dead. I might be able to hear the words if he is shouting them to the Almighty, but I don't hear them. I am far too busy thinking what I should like to do to that idiot with the aid of a stick or my boot.

If you want the Prayer Book to be alive in your parish, see to it that every ceremonial action great or small, *brings out the meaning*. You are justly condemned if you are asked *why* you do something and can give no answer, or, worse still, say only, " it's a Catholic custom." If it has no

meaning to you and your congregation it is *not* a Catholic custom. Don't kill the Prayer Book by binding it in grave clothes.

Well, there, I have dealt as best I can with the causes of death to the Prayer Book, wilful and involuntary. It is the involuntary causes which call for our closest attention.

And now, lastly, I have but a hint to give on the subject with which I suspect that you, dear President, wanted me to deal. I mean how to educate our people in the Prayer Book so that they will know it intelligently, understand it, grasp it and love it as we of the Clergy, I hope, do.

First of all, let me say that the best way is, after all, the way which I have already tried to indicate. The Prayer Book is learnt by intelligent *use*. But, there, we feel that we ought to do more than that. We ought to expound the Prayer Book and interest people in its history and so forth.

But we have found by hard experience that they really are *not* interested. The Sacramentary of Gelasian gives them no thrill: the recommendations of Cardinal Ximenes leave them cold.

But the Prayer Book of 1927 comes to the rescue. Whether you use it or not, it is a live issue. Take the two editions 1662 and 1927 and compare them, get your organisations to look at the alterations and to judge between them, there is your opportunity of explaining the principles which moved the compilers in 1549, 1662 and 1927. I speak from experience. I lectured in vain upon the Prayer Book till 1926. But since 1927 I have found people keen to examine and keen to learn.

In conclusion, I have to admit that I have not told you how to make the Prayer Book live, I have only told you how its enemies and its friends kill it and given you one hint as to the usefulness of the 1927 Edition as a restorative. I am sorry. I sit down. W. H. W. WILLIAMS.

## THE RESTORATION OF THE DIACONATE.

I am going to take as the text and basis of the following short paper two authoritative statements, one from the Preface to the Ordinal in the Prayer Book of the Church of England and the other from the Canons of her sister Church in Scotland.

"It is evident unto all men diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church; Bishops, Priests and Deacons."

"The Scottish Church retains inviolate in the Sacred Ministry the three Orders of Bishops, Priests and Deacons as of Divine institution."

And yet both in England and Scotland the Third Order "retained inviolate" in Theory has *as an Order* virtually ceased to exist.

During quite a number of years of this century from the Grampians to the Orkneys there has not been a single Deacon, and taking Scotland as a whole there are at all times fewer Deacons than Golden Eagles—a breed almost extinct.

I suppose that in England the proportion of Deacons to Priests is much the same as in Scotland. The Diocese of Hereford with 314 priests contains only four (two of these guaranteed only for twelve months).

Moreover, in so far as it does exist at all, it is not used or valued for its own sake but is treated simply as a short apprenticeship for the Priesthood.

Now compare with this modern method of "retaining inviolate" "as of Divine institution" the Order of Deacons the practice of those scriptural and primitive times to which as a Church we make our special appeal. There we find that the Diaconate was a definite order for a definite kind of work. It was not treated as a mere apprenticeship but was mainly permanent. Wherever there was a presbyter there we find one or more Deacons. Their work was to relieve the Presbyters of the more secular parts of the work and to assist them in the higher. "Serving tables," organizing charities, helping with the children, assisting at the Eucharist, reading the Gospel, helping with the administration, carrying the Blessed Sacrament to the sick, sometimes preaching, and—in the absence of the Priest—baptizing.

In the Holy Eastern Church—so faithfully and wonderfully conservative—that is just what we find to-day. In every Parish Eucharist the Deacon takes his part. He does his ordinary secular work during the week, just as our Lay Readers and other Church Workers do, and on Sunday he has a definite and dignified part in the Worship of God. I suppose it is to the loss of this steadying element of the Eastern Church in

the Great Schism to which we can trace the neglect and practical disuse of the Order in the Church of the West.

We, who in the 16th century avowedly sought to restore to the Historic Church of our Country its primitive heritage, lost a great opportunity in not making the Diaconate the reality it was meant to be.

Unfortunately neither before nor after that great religious upheaval which we call "The Reformation" was the need for the Diaconate felt. Before the 16th century the number of priests in proportion to the laity was vastly greater than it is to-day; while the number of weekly communicants was very much smaller. At the Eucharist one of the many priests available could always act and dress as a Deacon for the time being; while much of the other work of the Church, such as religious Education and Poor Relief, was carried on by the Religious Orders. After the 16th century and especially in Hanoverian times the Eucharist fell into terrible and shameful neglect—Reservation was disused and naturally the absence of Deacons troubled no one.

And now,—instead of a great Order "retained inviolate" "as of Divine Institution" and at least as numerous as the Priesthood, we have an Order kept microscopically small, maintaining a flickering existence on the edge of the Priesthood, and hardly any of that tiny number is expected to remain in it for more than twelve months.

Yet this Diaconate is one of the Offices "which were ever more had in such reverent estimation that no man might presume to execute any of them" (I use the word "execute" here in a sense not intended by the Preface to the Ordinal). The Presbyterians disposed of the first Order and we to all intents and purposes have executed or disposed of the Third.

We ought to realise that there is a far greater distinction between Priest and Deacon than there is between Deacon and Lay-worker, but instead of this being made plain we find that everything which clerical tailors *can* do to mix up the two orders both inside and outside the Church they *do* do. Deacons are dressed and addressed as though they were priests. As an Order the Diaconate has been hamstrung. Yet the need is urgent for a real Diaconate—a genuine Order of the Church of Christ—of value for its own sake.

The need is urgent and increasingly urgent. More rapidly than most people realise the Eucharist is being restored to its true and primitive place as the Chief Act of Christian worship and side by side with the diminution in the number of our Clergy, the number of our Communicants has greatly increased and is still increasing.

On all Sundays, but especially at Great Festivals, what a help it would be for priests to have the assistance of Deacons!

Of course the need is felt but the abuse of excluding from the Diaconate all who do not intend to be priests blocks the way of the obvious remedy of restoring the Order to its primitive and proper place in the economy of the Church. In recent years one or two Bishops tried what I must call an amazing experiment. They ordained several Deacons under some kind of pledge that they would not seek the priesthood. Surely a very slight acquaintance with psychology might have told them the inevitable result. If we let loose a canary among a crowd of sparrows the lot of the canary is not a happy one.

For a normal and numerous Diaconate in which only a very small percentage would be seeking the priesthood we have substituted a very small Diaconate whose members all expect to be ordained priests within a year. If among these we introduce one or two glaring exceptions the experiment is bound to fail.

We have so abused the Diaconate by excluding from it all but aspirants to the priesthood that it seems hardly respectable to belong for more than twelve months to this Order of "such reverent estimation" which the Church "holds inviolate as of Divine institution." After eighteen months of office people might begin to whisper "is there any scandal?"

It was never intended that the Third Order was to be merely a stepping stone to the Second any more than the Second was to be merely a stepping stone to the First. It was meant to be an Office honourable in itself, honourable even if it was held for more than twelve months, honourable for its own sake—though of course the road to the higher office led through the lower. I am sure that we should make far more clear the great difference between the Diaconate and the Priesthood. We should open the doors of the former wide to good and spiritually-minded men who have education and who carry on their ordinary work during the week but who have no thought of entering the Priesthood. There is no reason

why any Deacon should affect Clerical dress or Clerical titles.

The Presbyterian Elder is a far nearer approach to the primitive Deacon than are our apprentices for the priesthood who for a few months bear the name. I am sure that the possession of an Order of this primitive type would strike the roots of the Church deep in the affections of our people.

H. Erskine Hill, D.D.

## OUR CATHEDRALS.

The Church of England, owing to the rapid developments of the last thirty years, has now forty-three dioceses, or without Sodor and Man, forty-two. Twenty-three have old cathedrals; four (Manchester, St. Alban's, Southwark and Southwell) have old buildings which naturally have become cathedrals, and two (Truro and Liverpool) modern "ad hoc" structures; thirteen are parish churches raised to the rank of cathedrals but in few cases easily adaptable to their new position. It may fairly be argued that a halt must now be called. The manufacture of fresh dioceses has gone on long enough, if it is not already a source of weakness to the whole Church. For instance, the needs of Lichfield diocese would be better met by the annexation of parts to adjoining dioceses than by a separate one for Salop.

One great difficulty of the church is the unequal division of provinces (Canterbury thirty dioceses, York thirteen). We understand that Southwell is shortly to revert to the Northern Province.* If Lincoln, Derby, Leicester and a reduced Lichfield went too, it would make the division more satisfactory, and enable the voice of the North to carry more weight than it does at present. If now and again the Church Assembly were to meet in York, it would go far to meet the justifiable complaint of the North that it is left out of the deliberations of the Church.

But this concerns the general well-being of the Church rather than the policy of one cathedral. There can be no doubt what the function of any cathedral should be.

First and foremost it is the central church of the diocese where the bishop has his *cathedra*. As the cathedral would not be what it is without the bishop's *cathedra*, it is very undesirable that the Bishop should only make his appearance in it once or twice a year for ordination services or to preach an occasional sermon. If he cannot be provided with a special *habitat*, as at Chester, which has in this as in other ways made admirable arrangements, at least it can easily be made clear that he is always welcome. In this respect let the twentieth century make amends for the unseemly conflicts between Bishops and Chapters which so sadly disfigure English Church History.

Because it is the Bishop's "seat" the Cathedral should naturally become a diocesan centre for all activities, a real Mother church. Geographical difficulties may lie in the way, but in these days of motor-bus transport are not so keenly acute as of old. The cathedral must provide a devotional atmosphere for all who enter it, and must be provided somehow with preachers who can appropriately address very different types of hearers. It is not merely a big building in which Matins and Evensong are rendered every day in the year with the utmost possible musical perfection. Music is an excellent handmaid to religion, but, like other old servants, it is by way of becoming an intolerable tyrant. An organist has no right to make music the dominating factor in a cathedral. There ought to be cathedral services, in which the music is confined to congregational hymns, and in which the choir is not heard to the exclusion of all others. On the other hand it is much to be wished that the organ should often be played when there is no service being held: the organ is the instrument which above all others can suggest high and holy thoughts. But this is in direct opposition to ordinary public opinion. The man in the street is annoyed, if the hours of opening of a cathedral are not in excess of those of a museum, and if at any time when he happens to be present in one, there is not a full service. But cathedrals do not exist for tourists, but for dioceses. They have to husband their funds so that individual dioceses get what they spiritually need. The recent outcry, largely fomented by musicians, for two full services a day all the year round should be firmly resisted. The parish-church cathedrals should at present do their best with voluntary choirs. A good organist can obtain very good results out of a voluntary choir, if his sole object is not to rival some other place; and a paid choir may be bought too dear.

* This is now an accomplised fact. [*Ed.*]

But what neither old nor new cathedrals can dispense with, is good and effective preaching.

When compared with Scotland or France for example, England is sadly behind in preaching. Owing to the complete neglect of voice-production and elocution in the training of the clergy, a large proportion of sermons is imperfectly heard. The microphone in a large building is no good substitute for a well-trained voice. It can strengthen a weak voice : it only emphasizes every defect of utterance or accent and it easily raises echoes which debar understanding. There are very few preachers in England to-day whom people go to hear as they flocked to hear Liddon or Scott-Holland. And yet it is impossible to suppose that there are not numbers of capable preachers. But somehow they do not find their way to cathedrals : and sometimes having got there they go away, as Mr. Elliott left St. Paul's.

What then could be done to improve the standard of preaching in Cathedrals ? It being assumed to start with that the inaudible are excluded, and that the normal number of canons is four, an attempt should be made to provide men suitable in four different directions. It is a misuse of a residential canonry to make it provide for an archdeacon—his functions are different,—but it is very fitting that the Bishop Suffragan should be a Canon, and if he is the Canon Missioner and takes charge of that side of Diocesan work, so much the better. At least that would ensure that the Cathedral took its part in the work of saving souls. Then, of course, one if not two should be appointed for his ability to teach. Sacred study in the diocese should be fostered and promoted by one Canon whose special duty this would be. A third would have as his province the history and traditions of the Cathedral, and would regard it as his duty to explain them to all special parties of visitors. If a fourth were specially in touch with young people and schools, it would complete the helpfulness of the cathedral. Of course this would necessitate frequently interchange of functions among the Canons, owing to absence, age or other reasons. But they all alike might be assumed to be learned and acquainted with the history of their church, though not all could be in equal touch with the young or equally able to deliver a mission sermon.

What our Chapters chiefly lack is cooperation or even the desire for it. It would in no way diminish the independence of a Canon, if he sometimes indicated the subjects of his forthcoming sermons. In some harmonious bodies a programme for the year might be agreed on beforehand, and all overlapping, let alone controversy, avoided. The English People as a whole is peculiarly appreciative of sermons. The laity persistently demand two sermons a Sunday from every parish priest, as their pound of flesh. It is of no avail to say to them that the quality would be improved, if they had one a Sunday only. They expect to hear two and they will have them. This readiness to listen to the pulpit and responsiveness to all earnest discourses is still a widespread feature of our countrymen. It makes the opportunity for almost all our cathedrals, unless they are in very small towns, all the greater. Teaching is an absolutely crying need of to-day. The assured results of Biblical study have to be gradually made familiar to those who have neither the time nor the education to obtain them for themselves. The gradual inculcation of Church principles, without bigotry, and the development of public worship on sound lines have to obtain inspiration from sermons.

The Choral Eucharist at 10 a.m. can only be satisfactorily established, when the teaching at eleven has prepared the way. Afterwards other hours may be adopted, but impatience has often ruined the best of causes.

The position of a Provost in a parish-church cathedral is at present one of great difficulty and responsibility. Until he can gather round him the right sort of assistant-clergy, too much rests on him in his individual capacity. Probably, while he has an ordinary parochial church council to deal with—ultimately these will have to be abolished in churches raised to the rank of cathedrals*—he will have to continue in the main as the parish priest, except that he will, as opportunity offers, delegate to others particular functions. In any case it will be long before he can get round him an adequate cathedral staff. In the interval, if he is wise, he will put most of his strength into his sermons. He must assume a somewhat

* The witty author of the Preface to Crockford remarked recently that Clytaemnestra long ago foreshowed the impossibility of combining a parochial church council with a cathedral chapter, when she said that oil and vinegar would not mix !

higher level of intellectual appreciation than exists in an ordinary parish church, and all his efforts in this direction will be richly rewarded.

My courage fails me in venturing to offer any suggestions to the very reverend company of Deans. Their opportunities are certainly very great. The reasons of the phenomenal popularity of the late Dean of St. Paul's are not far to seek. Dr. Inge always said exactly what he thought, and had obviously thought very deeply on everything that he said. He has been a prophet in his time. When he indulged in forecast of the future, he was not so effective as in analysing the motives and feelings of the man of his own day. Whenever a man has a message to deliver, he is sure of a hearing. The only misfortune of our age is that so many of the messages are downright pernicious. A Dean who can preach is in his right place. If he can also coordinate and harmonize the efforts of others, he will certainly require unusual tact, but he will be richly rewarded. He is not a headmaster who can dismiss his assistants, and therefore it can only be a voluntary cooperation that he can obtain. His position is—or will be soon by new statutes—absolutely clear, and cannot be misunderstood or resented. He cannot control the appointments made to his cathedral, but he can do the best possible with the fellow-workers he receives. If his own ideal is sufficiently high, they will certainly respond to it, provided that their functions are properly distributed.

In the last twenty years our Deans have done magnificent work in guarding and preserving from decay the great buildings of which they have charge. They have done it that future generations might be inspired to holiness by these ancient fabrics and the spirit that ought to dwell in them. The buildings themselves seem to be waiting patiently for men to use them as they might be best used, and that is as is most meet for the honour and glory of God.

G. C. Richards.

## ARCHBISHOP LAUD ON THE COUNCIL OF TRENT.

*An extract from his "Conference with Fisher the Jesuit."* (*see Anglicanism No.* 74, *p.* 160).

It is true that you [Fisher] replied for the Council of Trent; and my answer was, not only that the Council was not legal in the necessary conditions to be observed in a General Council, but also that it was no General Council, which again you are content to omit. Consider it well. First, is that Council legal, the abettors whereof maintain publicly that it is lawful for them to conclude any controversy, and make it be *de fide*, and so in your judgment fundamental, though it have not—I do not say now, the written Word of God for warrant, either in express letter or necessary sense and deduction (as all unerring Councils have had, and as all must have that will not err), but—not so much as probable testimony from it, nay, quite *extra*, "without" the Scripture? Nay, secondly, is that Council legal where the Pope, the chief person to be reformed, shall sit president in it, and he be judge in his own cause, against all law, divine, natural, and human? In a place not free, but in, or too near, his own dominion? To which all were not called that had deliberative or consultative voice? In which none had suffrage but such as were sworn to the Pope and the Church of Rome, and professed enemies to all that called for reformation or a free council? And the Pope himself, to show his charity, had declared and pronounced the appellants heretics, before they were condemned by the Council? I hope an assembly of enemies are no lawful Council; and I think the decrees of such a one are *omni jure nulla*, and carry their nullity with them through all law.

Again: Is that Council general, that hath none of the Eastern Churches consent, nor presence there? Are all Greeks so become *non ecclesia*, "no church," that they have no interest in General Councils? [It numbers, indeed, among the subscribers six Greeks. They might be so by nation, or by title, purposely given them; but dare you say they were actually Bishops of, and sent from, the Greek Church to the Council?] Or is it to be accounted a General Council, that in many sessions had scarce ten Archbishops, or forty or fifty Bishops, present? And for the West of Christendom, nearer home, it reckons one English, St. Asaph. [But Cardinal Pole was there too; and English indeed he was by birth, but not sent to that Council by the King and

Church of England, but as one of the Pope's legates ; and so we find him in the Fifth Session of that Council, but neither before nor after. And at the beginning of the Council he was not Bishop in the Church of England : and after he was Archbishop of Canterbury, he never went over to the Council. And] can you prove that St. Asaph went thither by authority ? There were but few of other nations, and, it may be, some of them reckoned with no more truth than the Greeks. In all the sessions under Paul III, but two Frenchmen, and sometimes none—as in the Sixth under Julius III, when Henry II of France protested against that Council ; and in the end it is well known how all the French, which were then a good part, held off till the Cardinal of Lorraine was got to Rome. As for the Spaniards, they laboured for many things upon good grounds, and were most unworthily forborne.—William Laud, Archbishop of Canterbury and Martyr, in " Conference with Fisher the Jesuit," see " Anglicanism," No. 74, p. 160.

## BISHOP GORE.*

It is nearly four years since Bishop Gore died, and yet as we read Dr. Prestige's Life, we are still vividly conscious of his personality. It combined in a rare mixture absolute intellectual honesty, fervent Catholicism and a deep understanding of the modern mind. In his life of seventy-six years he accomplished much for the Church of England. As the editor who bore the chief responsibility for " Lux Mundi," he gave a death-blow to Fundamentalism. As the founder of the Community of the Resurrection he revived the religious life on modern lines. For eighteen years he was a more and more reluctant diocesan bishop ; " a bishop's life is a dog's life." For his last thirteen years he was the reconstructor of belief, and his books remain as an influence far beyond the limits of the professing Church.

He made three things luminously clear.

(1) There is a distinction between a Modernist and a Liberal Catholic which it is vital to maintain. Often in his life he plunged into controversy which was distasteful to him to maintain this distinction. " I desire a Catholicism which is restrained in its expression of authority," he said, but he was determined that there should be some subjection to authority.

(2) There is a dividing line between Rome and Lambeth. Therefore loyalty to the Church sometimes requires the sacrifice even of what one likes. He had himself no difficulty in the cult of the Reserved Sacrament : he felt it was helpful to many. But he would not have it, *e.g.*, at Grosvenor Chapel, until it was given him by authority, and he said, " I cannot but acknowledge the weight of the fact that the whole Church up to 1400, and the Eastern Church till the present, made or makes no such use of the sacred presence, and that it tends in fact to obscure the real Presence of Christ in His living Church."

(3) A religion which neglects social questions is not wholly Christian. Pride, avarice, exclusiveness, uncharitableness and inhumanity exclude men from the fellowship of God as surely as fornication or violence. Scott Holland rather than Gore was the founder of the Christian Social Union : but both are its prophets.

In his last and most fruitful years, by his three books on the Trinity (1921, 2, 4) and by " Can we Then Believe (1926) he exhibited in firm outline the pillars of faith. By the " New Commentary " he gave the plain man an apparatus of Bible study up-to-date.

In his Gifford Lectures, " The Philosophy of the Good Life," without evading Lord Gifford's trust deed, he presented the Christian religion in its entirety to all fair-minded enquirers. Hardly anyone but he could have surveyed other religions with scrupulous fairness, and yet made it clear how the religion of Christ stands above them all.

Anglicanism alone made Gore what he was, much as he sometimes chafed at its restrictions. His final judgment was : " I cannot believe that that witness which Anglicanism is called to bear to a Catholicism, which is Scriptural, liberal-spirited and comprehensive, but always Catholic, will be allowed to perish from this earth."

G. C. RICHARDS.

* *The Life of Charles Gore,* by G. L. Prestige.

## REVIEWS.

"THE SACRAMENTS AND THE CHURCH,"—A Study in the Corporate Nature of Christianity, by H. de Candole. [Mowbrays, 3/6.]

As is pointed out elsewhere in this issue, the Anglican Society is coming to lay more stress on the fact that the Christian Religion is primarily Life in a worshipping-Community, and therefore in practice its objects lead on directly to that corporate worship which we call the Parish Eucharist. The Catholic Church is primarily a Fellowship and membership of the Church means living within the Fellowship. This book by Mr. de Candole works out extraordinarily well this line of thought. Indeed we consider it to be a book of very great importance and one which might well form the basis of Church teaching for members of the Anglican Society.

By relating the Sacraments to the corporate Fellowship the author brings out so clearly the rightness and simplicity and naturalness of the Catholic Church Order. The Church is a "natural" society in which the community and not the individual is primary and therefore the Sacraments are strictly essential as being the only means by which the Society can express itself corporately. We must restore to our people Sacramental Religion and if we teach on these lines we ought to make them see that Catholic doctrines and sacraments are not an artificial structure superimposed on the simplicity of a real spiritual approach to God, but are themselves the most reasonable and simple Way to God through Christ in the Holy Spirit.

The author deals admirably withBaptism and Holy Orders as the admission into the Christian Fellowship and the necessary ordering of a representative executive. We could wish that he had brought out more clearly the importance of Confirmation as the sacrament of the priesthood of the laity, and thus more closely linked up Initiation with the Ministerial function of the whole Church through its representative priesthood. His chapter too on discipline and the essentially corporate nature of the Sacrament of Penance is excellent. The sins of a Christian are always sins against the Fellowship as well as against God and greatly weaken its power of witness to the world; and one of the Church of England's greatest difficulties lies in the fact that it has as yet no normally accepted system of discipline. Confession is too often regarded as an individual matter.

To Mr. de Candole the Eucharist is the "Parish Eucharist," the corporate act of worship and communion of the Parish. Indeed, his whole discussion of it is entirely in accord with what we have so often advocated. He discusses the choice of hour (9 or 10 o'clock); the need of music and ceremonial, the people's part and their communion. He emphasizes the need of corporate preparation; how often do we approach the Sacrament in the spirit of an individual devotion and not as taking our share in the worship of the one body?

We entirely approve of the practice he advocates of reserving the Sacrament for the sick so that they too can be made to feel that they are sharing in the corporate act, and, as long as this corporate and Eucharistic emphasis is maintained, we can approve of his plea for private prayer before the Reserved Sacrament in Church.

One of the greatest needs at the present time is for the Church to recover in its teaching and its practice its full realization of the corporate nature of the Christian Religion. This book which is cheap and readable should help materially in this recovery amongst us. E. G. B.

"THE PARSON'S POCKET BOOK (1936)," published by Atkinson's of Heywood and Mowbrays, price 5/-.

If any priest has not already found the Pocket book he desires for the year 1936, we should like to recommend that he at once purchases a copy of this one. Every possible need of a busy parish priest is catered for and it is so arranged that he can easily find what he wants when he wants it. It contains also the new Calendar and Lectionary (but the old one is supplied separately for those who still use it). This excellent pocket book can be obtained from Messrs. A. T. Broome & Son, 18 St. Clement's Street, Oxford, or from any bookseller.

"PRIVATE DEVOTIONS for the young in spirit of all ages." [Obtainable from S.P.C.K. Depot, St. Mary's Street, Deansgate, Manchester, price 4d.]

Most parish priests soon collect a large number of small devotional books for their own use and also for giving or lending or recommending to their people. We should

like to call their attention to this little book compiled by a member of the Society. It is simple, well arranged and contains many good prayers for private use, and for preparation for Communion, together with quotations from hymns or the Bible (some most happily chosen) and other notes. Its tone is sound Anglican; there is a note about going to your parish priest if you have anything on your conscience and on a different page a form to be used at Confession. We are sorry that monthly Communion is suggested as part of a Rule of Life, and we wish that it had a more attractive cover; but it is a very good four penny worth.

## BOOKS RECEIVED.

"A SERVER'S MANUAL": Alcuin Tract XXXI. [Mowbray, 1/9.] This will be reviewed in our next issue.

"WESTMINSTER ABBEY"—The Chapel of King Henry VII and its High Altar, by Dr. J. Perkins. [price 3d.]

"SOUTH AFRICAN CHURCH WEEKLY NEWSPAPER." The Editor wishes to acknowledge the receipt of this admirable Journal.

## ACCOUNTS.

### GENERAL ACCOUNT.

*Receipts.*

| | £ | s. | d. |
|---|---|---|---|
| Balance from 1933/34 ... ... | 13 | 9 | 2 |
| Members' Subscriptions ... ... | 18 | 6 | 6 |
| Deposit Interest ... ... ... | | 1 | 4 |
| | £31 | 17 | 0 |

*Payments.*

| | £ | s. | d. |
|---|---|---|---|
| A. T. Broome—printing— | | | |
| for Society ... ... ... | 2 | 0 | 0½ |
| for Oxford Branch ... ... | 1 | 11 | 6 |
| Ward—for printing ... ... ... | | 14 | 6 |
| On deposit, principal and interest ... | 10 | 1 | 4 |
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*November 11, 1935.* ROBERT M. HAY.

### PUBLICATIONS ACCOUNT.

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| | £ | s. | d. |
|---|---|---|---|
| Balance from 1933/34 ... ... | 8 | 12 | 4 |
| Subscriptions and Donations received | | | |
| *per* Hon. Treasurer ... ... | 24 | 15 | 10 |
| *per* A. T. Broome & Son ... | 22 | 6 | 11 |
| Advertisements ... ... ... | 6 | 19 | 1 |
| Sale of leaflets ... ... ... ... | | 2 | 2½ |
| Debit balance ... ... ... ... | 2 | 8 | 4½ |
| | £65 | 4 | 9 |

*Expenditure.*

| | £ | s. | d. |
|---|---|---|---|
| A. T. Broome—printing and publishing | | | |
| English Catholic No. 24 ... | 15 | 15 | 8 |
| 25 ... | 15 | 8 | 1 |
| 26 ... | 15 | 18 | 9½ |
| 27 ... | 14 | 6 | 8½ |
| Broome—1000 wrappers ... ... | | 12 | 6 |
| Broome—3 half-tone blocks ... | 2 | 13 | 0 |
| Benson—stationery ... ... ... | | 10 | 0 |
| | £65 | 4 | 9 |

| | £ | s. | d. |
|---|---|---|---|
| Balance on General Fund Account ... | 17 | 9 | 7½ |
| *Less* debit balance on Publications A/c | 2 | 8 | 4½ |
| | £15 | 1 | 3 |

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